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WEEK BY WEEK

B.B.C. and the Charter

WITH THE publication of the Government's White Paper on broadcasting policy it has become reasonably certain that the present charter of the B.B.C. will be renewed for a further period without drastic modification. The arguments advanced in support of this decision seem cogent enough. The charter has operated hitherto mainly under abnormal conditions, while wartime technical developments have still to be tested in their application to peacetime purposes before a clear picture of the future of broadcasting can be formed; and the Government can hardly be blamed if they hesitate to add to an already overloaded programme of legislation.

Few of those who have any distinct memory of pre-war commercial broadcasting from Europe or America will regret the Government's wish to exclude it from this country. There was much to admire in the slickness of American services, and the large revenue derived from advertising enabled them to keep correspondents in every important world capital or to rush them to any point in the world where exciting news was to be had. Nevertheless the fact that programmes would be judged by their ability to step up the sales of a particular tooth-paste or chewing-gum led, on the whole, to an output of incredible triviality. It is to the credit of those responsible for broadcasting policy in Britain that they have always recognized that a thing can be valuable even though only a minority appreciate it. They have recognized, too, the need of providing an adequate service for those areas where the population is relatively thin and does not provide an attractive field for advertisers.

Religious Broadcasts Then and Now

At the same time, many people will be disappointed that nothing is to be done at present to improve B.B.C. output in certain directions where it seems to have been particularly unimaginative. In no sphere is the need for fresh initiative greater than in that of religion. Twenty years ago, when services from St. Martin-in-the-Field were listened to and discussed in every part of the country, there was a real danger that the radio might take the place of the churches. But the popularity of religious broadcasts proved ephemeral, and the hour of the B.B.C. Service became one of the peak periods for Radio Luxembourg. That was not surprising in view of the character of religious broadcasting. There was, indeed, no difficulty in providing popular preachers, but the content of the message presented was generally conventional and thin.

We ourselves, too, have had in recent years a special grievance in our virtual exclusion from the radio. That exclusion was not hard to defend if religious broadcasting was regarded as a form of entertainment regulated by the precise number of those who demanded it and the exact nature of their demand. But a thorough-going application of that principle might have required a considerable reduction of religious broadcasts of any kind. In any case the B.B.C. to its credit has never accepted that principle. We are a small body, but we believe we have a point of view which would be found worthy of consideration by thousands who do not

belong to us. For good or bad reasons the authorities have not been open to conviction on that point. Moreover, it is not quite certain that we should fare any better if a more competitive system were introduced, with regional instead of national religious committees to organize the religious output. We have sometimes been excluded from religious activities organized on a local basis.

A More Fundamental Question

There is, in any case, a more fundamental question than the right of entry of any denomination. That question concerns the very nature of living religion. It has not infrequently happened that the significant religious broadcasts have been made in programmes not regarded as religious. A notable example this spring was the "Challenge of Our Time" series. That symposium derived its unusual interest from an unmistakable community of anxieties and interests linking speaker and listener. The speakers all believed that man was in some sense in need of salvation, and that they had something to say about what should be done and what avoided. They had their hobby-horses, of course, but on the whole they succeeded in persuading the listener that they spoke from a genuine concern for his material or spiritual welfare, and that they had some understanding of the nature of his profoundest problems. By contrast, the exponents of official religion often start not from an awareness of such needs but from a desire to exploit the present situation as a vehicle for traditional Christianity. They are more concerned to produce new propaganda for old creeds than to shed light on modern problems from ancient wisdom.

Five Years' Grace

The Government has promised that there shall be an inquiry into the working of the B.B.C. Charter before the end of the next five years. In another connection the Home Secretary, as a representative of this Government, has declared his adherence to the historic principle, enunciated, defended and striven for by Milton, Locke and Mill. "I do most desire," said Mr. Chuter Ede, "that the ancient record of this country as a place of free speech, where the flow of ideas from all parts of the world is welcomed, may be maintained." We have been given five years' grace in which to solve the problem how that record shall be maintained, not now in pulpit, press and parliament, but in the State-owned service of the air. It may happen that technical advances will lead to a new and more flexible system of broadcasting, which will not only supplement but even supersede the existing service of a few wavelengths nationally administered. But if not we must in the next five years determine how best the principle of free speech shall be applied to a medium in which monopoly and centralized control can hardly be avoided. It is easy to be too late, or to awaken suddenly at the moment when decisions have to be taken, to the discovery that others less imbued with the principles of tolerance have taken time by the forelock and secured for themselves a privileged position on the air from which they will not later be easily dislodged.

DIALECTICAL MATERIALISM—THE PHILOSOPHY OF COMMUNISM

By Herbert Crabtree

"DIALECTICAL MATERIALISM! What on earth is that?" exclaimed an acquaintance recently. To know the answer to that question is in large measure to have solved the enigma of present-day Russia. This term has nothing to do with the word "dialect", which refers to the form of speech peculiar to a district. "Dialectic" refers to a method of progressive argument, "the art of investigating the truth of opinions". To understand the modern significance of the term we must look at the use made of it by the philosopher Hegel (1770-1831). Every proposition made by the human mind, he declared, is imperfect. This must needs be so because the human mind is itself imperfect. An examination of the proposition reveals it to be in some measure self-contradictory, and we are led to envisage the opposing idea which refutes it and yet is implied by it. But the opposing idea is itself defective, inasmuch as no doctrine is entirely true. The contradiction can only be resolved by lifting the argument to a higher level, by the propounding of a third idea which includes and synthesizes the essential features of the two more limited and opposing ideas. This third idea will embody more truth than either of the first two, yet will be itself defective in some measure, and will thus in time give rise to a further movement of critical thought to a still higher synthesis.

The social bearings of this theory were grasped by Karl Marx (1818-1883) and his collaborator Engels (1820-1895). Together they fashioned it into a revolutionary instrument for reshaping the world in a way which we now see in full operation. Marx held that Hegelian dialectic was a sound intellectual method but that it "must be turned right side up". For Hegel, the development of things and the discovery of truth were both aspects of the same reality, but he gave logical and significant priority to the latter. Marx, however, emphasized the priority of the former, thought being but a reflection of things and events in the material world. To the question "What is the motive force in the dialectical process? the initiative from which the development through opposites proceeds?" he replied, "Movements and changes in the physical world." Ideas were for Marx real events in the minds of real individuals, but they (i.e., ideas) were expressions or reflections of something else. Hegel had said that the driving force of the dialectical process was engendered by the developing ideas themselves, but Marx commented, "With me, on the contrary, the idea is nothing else than the material world reflected by the human mind and translated into terms of thought." Thus we arrive at the full meaning of the term "Dialectical Materialism".

As an illustration, we see in the nineteenth century the dominance of the idea of Individualism; in the political and economic spheres especially the paramountcy of this idea was scarcely challenged. Yet inherent in its nature and implied in its expressions, as seen in the principle of the division of labour, the common interests of the dispossessed, and the steadily increasing recognition of the need for centralized control, Individualism was throughout leading up to and actually creating the opposing principle of Collectivism. It was not a mere balancing of contrary forces that was going on, however; collectivism was actually truer to the nature of things than was individualism, for it took into account and included whatever of truth or reality individualism might embody. And underneath the process was the surging drive of the vast changes in the material order of life which were giving weight and power to the struggle of the unprivileged and exploited masses for the virtual right to exist.

Social events, said Marx, were not spontaneous movements arising from the abstract opinions or unsponsored impulses of men; they were the result of the conflicts of opposing tendencies in the material order of human affairs. For long periods the conflict might be latent, but at the appropriate moment the conflict would inevitably break out in open struggle, and for those who accept this interpretation of history it is important to assist the conflict when the appropriate moment arrives. Freedom means freedom to co-operate with the revolutionary (which is also the creative)

movement in the world order. And the appropriate moment usually arises in a period of social disorder and confusion, such as exists at the termination of a great war. When the time is not propitious, wise men hold their hands; when it becomes so, they strike with all the passion, ingenuity and resourcefulness of which they are capable. When Lenin realized the failure of the attempt to capture Germany for Communism in 1919 and 1920 he held his hand; because Trotsky wished to continue the struggle he was repudiated. The patience of the Communists has been rewarded; the chaos and confusion of post-War Europe present a new and superb opportunity for a renewal of the struggle. Destiny is once more on the march. Stalin, replying to Churchill's Fulton speech, declared the growth of Communism in Europe to be "a phenomenon according to law"—the law of the Materialist Dialectic. In this process no ethical restraints are of any importance; neither truth, nor justice is of consequence; all that matters is firm co-operation with the immanent will of events.

Just as Feudalism produced Capitalism by creating the bourgeoisie, the mercantile and trading class, as being necessary to support the Feudal lords, and just as the latter by their Crusading and other military adventures hastened their own supersession by the supposedly inferior class they had brought into being, so Capitalism in turn sowed the seeds of its own eventual destruction by creating an exploited Proletariat. Capitalism is the thesis; the antithesis is the Proletariat; the collectivized Communist State is the eventual synthesis. The movement is not a mere oscillation or the swinging of a pendulum between two alternating policies. It is a positive onward movement towards a new synthesis of opposites. It is the creation of a new social order from which the old class divisions will have vanished. Meanwhile, the opposition between the two existing social orders implies conflict, covert or overt, latent or active, according to circumstance and opportunity, a conflict which eventually leads to the disruption of the established order and its supersession by another and a completer system. It follows that all wars between the traditional world states are civil wars; they are conflicts between rival imperialisms, their outcome being of no real importance. But as soon as a Communist State is drawn into the conflict, as in 1941, it becomes a Holy War. This Holy War is still in progress, though at present with different weapons.

But it was not only Karl Marx who perceived the strength of the dialectical argument. The War Lords of Prussia saw it too. Not for nothing did Hegel lecture for thirteen years to brilliant and fashionable audiences in the University of Berlin on his theory of history and the nature of the State. "In all this he put the Prussians to school", says J. H. Muirhead. It was not, however, with economic history that Prussia was concerned; it was with the theory of the State as absolute supra-personal power and the expression of that power in military force. If Hegel was the father of Marxism along one line of development, he was the ultimate father of Nazism along another. No wonder deadly war between the two became inevitable. The world is not big enough to hold at the same time two totalitarian, expanding, absolutist and authoritarian powers, especially when both are inflamed by mystical and perfectionist fantasies.

The question remains, how far is all this true? Is history explained by any one formula, however ingenious? Is the world being changed precisely as Marx foresaw, and as Communists today believe? The answer is not at all simple, for who can foresee how future events will unfold? What does seem certain is that no independent historian of eminence has so far corroborated the Marxian interpretation of history. "Marx is a good servant but a bad master", Mr. A. L. Woodward has recently said, and H. A. L. Fisher's notable and pointed declaration is well-known: "One intellectual excitement has been denied me. Men wiser and more learned than I have discerned in history a plot, a rhythm, a predetermined plan. These harmonies are concealed from me. . . ."

Maybe Marxism is just one more instance of nineteenth century optimism conjuring up a peculiar wish-fulfillment of immense suggestiveness but of little objective truth. Anyhow, so learned and thoughtful a thinker as Mr. Bertrand Russell

is not impressed. In *Freedom and Organization* he argues that so far from the conflict between Communist and Capitalist being bound to end inevitably in the victory of the proletariat, it may very probably end in an impoverished, shattered and exhausted humanity. The triumph of a starving horde of twentieth century savages can scarcely be the millennium envisaged by Marx, yet it is all too likely to be the outcome of an open war between Communist Russia and the so-called bourgeois Western States.

This may happen, not because Dialectical Materialism is true, but because it is *believed* to be true by great masses of men. An idea does not need to be true to be powerful; it only needs to be believed as true. It will work and wreak destruction and violence long before its falsity is proved. Thus, the supreme decision before the world today is still primarily not political but religious: it is how men will choose between a material and a spiritual valuation of life. In which will they believe? Can the Christian Church, with its sectarian sham battles and its pathetic obsession with the conflicts of yesterday, revitalize the spiritual interpretation of life? I doubt it. Only a miracle can make the dry bones live again, and miracles are out of fashion. Yet one cannot forget that Plato, in his Academy, sorrowing over the declining splendours of Greece, was closer to the heart of reality than any of the mighty conquerors who were then strutting so proudly in the arena of history. So, too, the thinker of today, whilst feeling himself and his personal fortunes to be swept along by the torrent of forces far beyond his control, may in thought and in spirit detach himself from the current and know himself to be, not a straw on the surface of the flood, but a true and living representative of the Eternal Mind; though he survey the wrack of time and the wrath of ages he will not be dismayed.

UNITARIANS AND THE TRINITY

By Sidney Spencer, B.A.

IN HIS book, *What I Owe to Christ*, C. F. Andrews tells us how he came to leave the Anglican ministry, because he could no longer repeat the so-called "Athanasian Creed". What repelled him was not the doctrine which the Creed expounds, but the threat of damnation to those who reject it. Today there must be very few Anglicans indeed who can repeat the damnable clause with any comfort of mind. Yet the great majority both of Anglican and of Nonconformist ministers still maintain that the doctrine of the Trinity is essential to a true interpretation of Christianity. "It is the doctrine of the Trinity", says Karl Barth, "which fundamentally distinguishes the Christian doctrine of God as Christian"; "the doctrine of the Trinity", Dr. Lowry declares, "is the one all-comprehensive Christian doctrine".

As Mr. Crabtree remarks in his little book on the subject, it is often supposed in orthodox circles that Unitarian ministers spend a good deal of time in their pulpits attacking the official doctrine, whereas in reality we hardly ever refer to it. Most of us are much more concerned with what we affirm than with what we reject or deny. But how far can it be said that we "reject" or "deny" the Trinity? Is our attitude towards the official teaching of the Church a matter of simple negation? Are religious doctrines of such a nature that we have simply to choose between two possible alternatives—either they are "true" or they are "false"?

To our Unitarian ancestors, no doubt, things presented themselves very much in that light. "English Unitarianism", says Walter Lloyd, "originated in the English practice of reading the Bible and making it the sole standard of religious truth". It was, of course, only after the Reformation that Bible-reading became a general practice in this country. When they began to read the Bible for themselves, some people discovered with a shock of surprise that it makes no explicit reference to the Trinity. Students of the early history of the Church made the further discovery that the doctrine was not officially promulgated for three centuries after the death of Jesus. So far as the first generation of Christians are concerned H. G. Wells sums up the matter when he says in his *Outline of History*, "There is no evidence that the apostles of Jesus ever heard of the Trinity—at any rate from him". He need not have added the qualifying phrase. In

face of this discovery people were sometimes led to denounce the doctrine as a sheer perversion, a superstitious error. The attitude of many is indicated by the term, "anti-Trinitarians", which was current in the 16th and 17th centuries.

How far were these "anti-Trinitarians" right? They were right, certainly, in their discovery. Modern scholarship, in fact, strengthens the case by eliminating one text in the First Epistle of John (5. 7) on which a good deal of emphasis has been laid, and by suggesting, at least, that the baptismal formula of Matthew 28.19 ("in the name of the Father and of the Son and of the Holy Spirit") is not original—though that has no great significance in itself. The importance of this conclusion lies in the fact that it shows the utter wrongness of the traditional emphasis. The Church has performed a great disservice to the cause of Christ by erecting intellectual barriers in the way of our discipleship. "The Catholic faith is this, that we worship one God in Trinity, and Trinity in unity". The Creed proceeds to define the nature of this "Trinity". Jesus and the Apostles knew nothing of such a faith. But if we are loyal to the spirit of Jesus, we can make no demands alien to his teaching as a condition of Christian discipleship. That is the essence of the Unitarian protest.

That, however, does not dispose of the question. Our approach is naturally different from that of the early Unitarians. In common with all Protestants in their day, they took it for granted that the Bible is an infallible revelation and a final test of truth. Whatever is taught in its pages they accepted as true; whatever is not so taught they dismissed as error. Our position is profoundly different. For us the Bible is (in many of its pages) a record of inspired wisdom and deep inner experience. But it is certainly neither infallible nor all-inclusive. Spiritual truth is a far greater thing than the Scriptures. We are led to recognise the truth and value of much that has been proclaimed by non-Christian prophets; we are led equally to perceive the insight of many Christian teachers in later centuries. We cannot say that the Trinity is not true on the ground that it was not taught by Jesus or the early Church.

What is the defence of the Trinity advanced by modern orthodox theologians? In general they are prepared to admit that the doctrine was not taught in the New Testament or consciously accepted by Jesus or the Apostles. They contend that it is something implied in the life of Jesus and the experience of the Church; it is a truth which the Church was gradually led to infer from its own experience, as men came more and more to reflect upon its meaning. In his book, *The Doctrine of the Trinity*, Prof. Leonard Hodgson starts with Christianity as a way of life based on that of Jesus. The life of Jesus, he says, "was a continual seeking to find and do the Father's will in the guidance and strength of the Spirit"; and it is the essence of Christianity that this life should be reproduced in us. The Christian comes to share the life of Jesus, and so comes, through him, to share his relationship with God. "He seeks to find and do the will of the Father with the companionship of the Son through the guidance and strength of the Spirit". The conception of the Trinity, Prof. Hodgson suggests, arises out of this threefold nature of Christian experience. It is an affirmation that just as we apprehend God as Father, as Son (in the person of Jesus) and as Spirit, so God is in Himself eternally.

What shall we say of this view? What must surely strike any one approaching the matter without prejudice is the immense boldness of the inference which is drawn. Because we experience God in three ways, it is inferred that God is Himself eternally (and apart from that relationship) a threefold Being. Orthodox theology is characterised by a singular lack of humility in face of the mystery of God—by a strange dogmatism. It is true that Unitarians are sometimes guilty of a similar and equally unwarranted boldness. To "deny" the Trinity, in the sense of presuming to know enough about God to say that He is not in His eternal nature a threefold Essence, is surely impossible. It is the beginning of wisdom to recognise the unfathomable depth of the divine Life and the inadequacy of all our attempts to define it.

Prof. Hodgson is right in one important matter: the Trinity was formulated on the basis, not merely of speculation, but of experience. The vital thing for us is not to hold the creed, but to enter into the experience out of which it was developed. Like the early Christians, we are led to experience

God in three different ways. To us, as to them, God is, first, the Source of being, everlasting, transcendent, yet close to our hearts, the universal Father in whom we live and move and have our being. To us, as to Jesus, God is Father in the sense that we share His Life and seek to do His Will. Jesus leads us to see God as the eternal Love who has made us for Himself. But, secondly, we see that Love, not only as a besetting Presence above and beyond us: we see it coming to dwell among us, entering into human life, revealing itself in human souls. The Church has emphasised the revelation of God in the life and death of Jesus. And it is true that, because of the fulness of his love, Jesus is the great revealer—the Son in whom we see the Father's glory. Yet that sonship is not a thing apart. Wherever life is enriched and redeemed by the spirit of self-giving love, there we see God dwelling among us, revealing Himself to our eyes. We experience God as Father in His eternal Presence; we experience Him as Son in His revelation in human souls; and, finally, we experience Him as Spirit in His indwelling Life in our hearts—as the sustaining, quickening Energy underlying and inspiring all our efforts after goodness and truth and beauty.

The Trinity has its real value, not as a literal truth, not as a definition of the eternal nature of God, but as a symbol, suggesting the quality—manifold, yet unified—of our experience. The traditional doctrine serves today to darken counsel rather than to bring us light. It implies a clear-cut distinction, which cannot be sustained, between the different aspects of the divine. It is well that we should think of God as transcendent, as incarnate, as indwelling. But it is essential, if we are to lay hold of the vital meaning of these truths, to bring them closely together. It is God, the Father of our spirits, the Height and Depth of being, who is within us, whose glory shines through the life of Christ-like souls. It is the infinite Power and Love of God which is "nearer to us than we are to ourselves", ever waiting to penetrate and possess us and to lift us into union with Himself.

CHRIST OR PAUL?

Rev. V. A. Holmes-Gore, "Christ or Paul?", pp. 100. C. W. Daniel Company, Ltd. 3s. 6d.

THIS LITTLE book is rather an attack on Paul than a defence of Jesus. Still less is it an attempt to re-discover what the message of Jesus really was. St. Paul is undoubtedly very vulnerable to attack, and this well-documented and carefully documented account does well to emphasize (though it perhaps sometimes over-emphasizes) that the Pauline elements in the Christian tradition have been amongst the least fortunate. One could have wished that this attack might have been called needless, for there is a thrilling and inspiring field for any writer who, forgetting Paul, can successfully divine and expound what it was that Jesus was really about, especially if he can support and correct his exposition by accurate critical knowledge of the Gospel sources.

LUCKY CHILDREN!

Frederick T. Wood, "Modern Autobiography", an Anthology, pp. ix, 245. Macmillan. 3s. 6d.

JUST AS on the wireless it is often the children who are best provided for (and adults if they are free in the afternoon are drawn to broadcasts not primarily intended for them), so sometimes it is disconcerting to discover what royal fare is furnished in volumes which sound drab if described as school text-books. Dr. Wood's *Modern Autobiography* is an example. Provided with exercises and notes (these last brief and useful even to adults), proper paraphernalia for a school book, it is nevertheless packed with delightful and well-selected extracts from recent writers who have chosen to let out a little of the secret of their growing-up or their trade or their way of life. Amongst high-lights are a London taxi-driver's description of his day; Sir John Squire rambling amongst the vagaries of policemen; *War in the Air*, by Cecil Lewis (which is not quite what it seems); *The Death of an Old Dog*, by W. H. Hudson; Sean O'Casey's humid and humorous account of a funeral; and R. H. Mottram's extract from a picture book. One wonders oddly enough at the inclusion of an extract from Rudyard Kipling; but each reader will have his own favourites in an attractive book attractively bound and printed. Lucky children!—though perhaps after all this is not a case where parents will take the food out of their children's mouths if they appropriate their children's fare.

AMERICAN PAINTING

By Dr. Stephens Spinks

IT'S YEARS since I visited the Tate, and many is the exciting hour I've spent there. But looking back on last week's visit to the Exhibition of American Painting, I think I have had few happier visits to any exhibition there. That remark could be so easily misunderstood that I ought to explain myself. First the exhibition was within limits of physical endurance. There were no more than two hundred and forty pictures, some of them so small, and some so large, as to be counted out if they did not happen to interest you. The lighting was good, the walls freshly painted, and not too many people there! (That is not a very democratic sentiment, but exhibitions like the Picasso at the Victoria and Albert were so democratic that one couldn't get near the pictures.) But the real joy about this exhibition was the fact that with the exception of three artists, the rest were unknown to me. So I was able to go round with a "virgin" eye, not feeling all the time that the centuries had not happen to call this work a masterpiece, and that an outstanding example of the so-and-so school. I just walked round, keeping my catalogue under my arm, and looked, and liked what I wanted to like, instead of trying to like what I ought to like. Then I went round a second time with my catalogue open—and it was all very exciting. With the exception of the Whistlers (how pleasant to see again the faces that have been long lost awhile in some safer spot!) the exhibition was fresh ground. One or two of the Wests and the Copleys were familiar from recollections of earliest childhood. I remember as a boy having a particularly good history-reader which had coloured pictures of the "Death of Wolfe" and the "Death of Chatham". But the joy of the exhibition was finding two new favourites and getting a taste for a third—though I ought to say that the two Copleys of "Mrs. Thomas Boylston" and "Nicholas Boylston" just have to be seen to be believed. But Bingham and Thomas Eakin were the people to whom I went several times. Two magnificently tranquil paintings of men on boats on the broad American rivers by Bingham, and four pictures by Thomas Eakin. His portrait of Walt Whitman looks as if it were about to leave its frame and clothe itself afresh in the garments of our mortality. And then some of the more recent men. There is a lovely tempera, all fresh and vivid, and so blessedly unproblematical, by Paul Cadmus. The more abstract of the American moderns are not absent, and somehow I liked some of them better than some of their European counterparts. But the crowning picture among contemporary work is "Daughters of Revolution" by Grant Wood (d. 1942). It's worth an exhibition on its own. Here is the whole concentration of American aristocracy, its puritan virtues, its sense of not-being-as-other-women-are! It's a masterpiece of artistic understatement. My one regret is that some of the other moderns were not left at home to make shipping space for three or four of Grant Wood's landscapes, which I've been aching to see for some time. Somehow or other Grant Wood gives me the impression that as an artist he had achieved the advice given to Nicodemus—and having been born again was able to see this world as perhaps we've all seen it once—but not since we came as trailing clouds of glory!

EDITOR'S NOTES

We have received a letter, signed "A Northern Reader"—
"On looking over a few old treasures recently it occurred to me that if they were sold the proceeds might help the Unionism cause just a little. I would gladly sell these things for this purpose, and wonder if other readers would feel drawn to dispose of their own likewise. If all readers everywhere would dig out their good treasures—jewellery, antiques, etc.—and sell them for the benefit of the £100,000 Appeal Fund it would be bound to help the fund considerably."

We forwarded the letter to the Appeal Committee and understood that the suggestion has been welcomed. It is intended to provide facilities for dealing with this and similar offers, and we hope to be able to publish fuller particulars next week.

THE meeting arranged by the Unionism Service Committee for Saturday next (27th) is of more than usual interest. Advantage has been taken of an international conference of representatives of Liberal Christian Churches to arrange for some of the visitors to this country from the Continent to be speakers at this meeting. Amongst them will be Dr. Van Hult, with whom readers of this paper have already made acquaintance; Dr. Saint-François, leader of the Hungarian Unionism Church, and Victor Vyssotsky of the Czechoslovak Church. With the Rt. Hon. J. Chester Ede in the chair, and Sir Adrian Bask with Mr. George Webb, M.P., as opening speakers, the meeting should be of commanding interest.

CLOSE OF SESSION PROCEEDINGS UNITARIAN COLLEGE, MANCHESTER

THERE WAS a good attendance of friends of the College at the Close of Session Proceedings, which were held at the College on Tuesday, July 2. The President (Dr. S. H. Mellone) occupied the chair, and he was supported on the platform by the Principal (Rev. R. V. Holt), the Rev. L. A. Garrard (Tutor in New Testament), the Rev. A. H. Lewis and Dr. R. W. Wilde (Visitors), Mr. A. H. Hardman (Treasurer), Dr. J. K. Wood (Lay Secretary) and Rev. F. Kenworthy (Clerical Secretary).

The Chairman prefaced his remarks by referring to the loss sustained by the College in the sudden death of Dr. George Jessel, Vice-Chairman of Committee, and previously for many years Treasurer. The meeting stood in silence as a tribute to his memory. Dr. Mellone then said that his ten years as Principal had left him with two cherished memories—the first was that he had been able to help and encourage young men into the ministry, 19 of whom were still on the active list, and the second was of his connection with the University Faculty of Theology. He had succeeded Alexander Gordon as a member of the Faculty, and had been curious to see how it worked. He found in it an admirable spirit of co-operation; even in teaching subjects like Christian Doctrine there was no difficulty in collaborating. The Faculty, which was not undenominational, but interdenominational, was a model of its kind.

In his report, the Principal paid tribute to the way that Dr. Mellone had so fully entered into the College life. He said that there were no outgoing students this year; next year two would leave; the following year there would be a pause; afterwards a more normal flow of students into the ministry would recommence. Of the eight students now in College, six were reading theology, and two arts. One student was reading for M.A., one for B.D., three for the new degree of B.A. (Theol.), one for Hons. Greek, and one for Ordinary Arts. It was anticipated that with internal and external students there would be a considerable increase for the Session 1946-7. The Principal said that he received from the Churches extraordinarily good reports of the students' preaching. Altogether, the outlook for the future was most promising.

After the distribution of prizes, the Visitor's Address was given by Dr. R. W. Wilde on "The Age and the Message." Dr. Wilde began by extending a cordial welcome to Dr. Mellone, whose perennial vigour and youthfulness gave pleasure to all, and by saying how happy he and his fellow-visitor were about the flourishing state of the College and the warm fellowship that existed between students and staff. Passing to the subject of his address, he said that we stood on the threshold of a new age. The war had speeded up certain disrupting forces, which had marked results. One result was a marked decline in the solidity and influence of organized religion, slower in Scotland and Ireland than in England, but very evident, too, in those countries. Men seemed to feel no need for communal worship. This process did not necessarily result in sheer immorality, for in some ways the average man was better than he had been in the past, but a new era of paganism had opened in the sense that men were living without any reference to the beyond and the ultimate. Hence to-day the social influence of the Church was less, and politicians looked elsewhere for public opinion in assessing votes. The Church was a minority movement. A second result, reflected in the works of Karl Mannheim, was that in modern society small groups of people wielded immense power, and controlled the destinies of the masses of the people. The individual was less able to assert his judgment. A third result was the impersonalism of modern society. The common man had a feeling of insignificance and impotence, which resulted in inchoate feelings of aggression that festered beneath the level of the subconscious until they burst the banks. People found in war a purpose missing in the days of peace. All this is directly related to organized religion because religion does not live in a vacuum; it takes on the shape and texture of the civilization in which it functions. Now New Testament teaching presupposes small intimate communities. The Christian ethic is easily discernible for the family, the village and the small social group, but is not so easily discernible in terms of modern mass civilization. It is a serious difficulty that we are living in an industrial community and thinking in terms of a pre-industrial community, as Peter Drucker has pointed out. The corollaries of this are that students and ministers must be acquainted with the broad outlines of the society in which they work and be aware of talking in a language that is puzzling to "outsiders", and that in a planned society we must rid ourselves of atomistic thinking and organizations, and work in a close organization, with a strong central headquarters, and a ministry that is working for an organized body. Further, in a depersonalized society, modern religion must impart a sense of deep and creative fellowship; it must minister to man's social hunger; that living sense of fellowship that is lacking in the modern mass congregations must be given to men. In a reference to the relation between psychology and religion, the speaker said that Freudianism had given the impression that the unconscious in man was wholly bad and a source of weakness; it may, however, be good. Protestant worship tended to be too intellectual, lacking in the use of symbol and the element of mysticism; it should be more aware of the ineffable and universal in religion. Dr. Wilde concluded his address with a direct word to the students. Great problems faced them, yet the age held much of interest; they should be ready to think out fundamentalist ideas and not be afraid of the soundness of their resources, remembering that the Christian faith began in similar conditions but lived to triumph.

The proceedings were followed by tea, after which the annual meeting of the Past and Present Students' Union was held. The newly-elected President of the Union (Rev. F. Kenworthy) presided at the annual dinner, a happy gathering, at which suitable speeches were made in thanks to "Alma Mater", the sister Colleges, the Faculty of Theology, and present students. The reply to the third toast was given by the guest of honour, the Rev. W. Gordon Robinson, Principal of Lancaster Independent College.

MANCHESTER COLLEGE, OXFORD

THE ANNUAL CLOSING PROCEEDINGS took place on June 24 and 25 in the Library, whose dissipated appearance was redeemed by the promise it gave of soon being abandoned by the Admiralty and its soul restored with the rest of the body to its proper use after about five years of State-ownership. The Report showed that last Session there were three regular students, one special student, and two Research Scholars, representing a somewhat detached Anglicanism and Congregationalism, as well as Unitarianism. It is expected that there will be at least eight Internals next Session, including two from Prague.

At the Valedictory Service the Principal spoke the College Farewell to Brian Golland, M.A., who had returned after six years in the Army, and now enters the Ministry.

We have gathered some interesting information. It is fully expected that the Tutorship in Christian History, vacant for two years, will be filled in October by the Rev. W. Thomas Williams, M.A., B.D. (Wales and Oxford), a young Baptist minister of Free Liberal sympathies, who besides his academic distinction has taken a many-sided and active interest in University undergraduate movements and affairs, later becoming minister of a Church with 600 members. We hope he will enrich the tradition of freedom which is native and inalienable to the College. A scheme has been presented and approved for a biennial summer school for Lay Preachers and workers under the General Assembly, to alternate with the Sunday School Summer School. It will be run by the College Tutors. The Principal's Report also contains a programme of possible future developments, in one of which, we note, emphasis is laid on recognition of the Sunday School as the natural and main recruiting-ground for the Churches and on the need, therefore, for a revolution in the traditional conception of its place in the policy, work and expenditure of congregations, if their steady decline is to be arrested. The Committee has made provision for students to spend one term out of the nine at Westhill College, Birmingham, for training in School leadership and method, at the discretion of the Board of Studies.

The College not only depends on the vitality of the Churches for the supply of students, but also on the maintenance of a general interest, lay as well as ministerial, in its life and service. Accordingly, the Annual Subscription for Lay Trustees has now been reduced to one guinea, and that of Alumni to a half-guinea. Subscriptions should be sent to Mr. H. Gimson, 46 Ladbroke Square, London, W.11. Dr. Alfred Hall was elected President for a second year, and the Rev. E. G. Lee (London), Clerical Secretary in place of the Rev. C. M. Wright. Mr. P. M. Oliver remains lay Secretary and Mr. Wynn Kenrick, Treasurer.

No institution could have a grander dedication than to "Truth, Liberty, Religion", and contemporary history indicates the undiminished importance of loyalty to each of them in national and international life. A College founded to inculcate and promote these three principles has a cause to live for and a reason for its existence, for they are directly relevant to church, state and humanity, in the present predicament.

MANCHESTER COLLEGE OLD STUDENTS

THE Old Students' Association at its recent meeting set itself the task of considering "Tendencies in modern orthodox theology". The first paper on "Kierkegaard", written by J. Emrys Davies, was in his absence read by L. A. Garrard. Kierkegaard, from whom the new orthodoxy takes its roots, though from one point of view undoubtedly pathological, may also be regarded as a man with a mission. This mission was that of recalling men to God in an age when they were in danger of forgetting him. He teaches that God can never be the object of our thought, but is always subject. Sidney Spencer dealt with the development of Barth's thought. Though he was not to be regarded as a fundamentalist his teaching was a reaction against liberal tendencies. For him God is the "wholly other", yet he did not entirely deny the divine immanence. In her absence Winifred Brown's paper on "Niebuhr" was read by Ada Tonkin. Niebuhr stressed the creatureliness of man, with its co-truth the authority of God, an authority revealed to man in his creaturely experience. The discussion brought out the importance of emphasising the immanence of God together with his transcendence. Speaking on "Contemporary English Thought" Arthur Vallance dealt with D. R. Davies, "John Hadam", Leonard Hodgson, and others, and held that the new orthodoxy partly originated in the disillusion occasioned by the failure of social progress, and was a protest against the idea of God as "easy going". The special guest speaker was Frank A. Bullock. His theme was "Modern interpretative criticism". All great literature told of the same things—birth, suffering, death. Poetry had its own method of interpreting these. In criticism we tended to objectify the work that we interpret, but poetry found a way of getting behind the objective appearance to reality, and for this purpose used images and symbols. The choice of Mortimer Rowe as president for the year proved a most happy one. Special thanks were offered to the secretaries, J. B. Tonkin and Jack McLachlan. Charles Easton was elected president for the year to come.

THE MINISTERIAL FELLOWSHIP

THE FORTY-SEVENTH annual meeting of the Ministerial Fellowship was held at the Geographical Hall, Manchester, on Wednesday, July 3, 1946. The morning session was given to the transaction of the business of the Fellowship. A resolution of sympathy with the relatives of Revs. A. W. Fox, F. Hall, H. M. Livens and A. Golland, ministers who have died during the year, was passed, the members standing in silent respect. Four new members were elected and the Rev. R. Nicol Cass was elected as next year's President. It was resolved that sub-committees be set up to consider certain matters relating to present problems affecting ministers, and the secretary of the institute reported on the programme for this year's meeting at Great Hacklow in September. After lunch at the Squire's Cafe, when members were reminded of the generous legacy

left for this purpose by the late Rev. T. Paxton, the members reassembled to hear a moving address from the President, Rev. C. M. Wright, on "The Average Preacher". With penetrating insight and many a flash of subtle humour the President delighted and instructed his audience and received the grateful thanks of the assembled members.

DURNING HALL, LIMEHOUSE

ON SUNDAY, June 30, the congregation of Durning Hall, meeting for the last time, took an affectionate farewell of the Rev. and Mrs. Wm. C. Newton, who have together laboured with us for twenty-five years.

The Dora Room, the only one left in which to worship, was filled to capacity, and the minister in his address recounted the steady growth of the church from its humble beginnings, to the present imposing structure.

The church had been founded to bring religion into the lives of the people of Limehouse, and that church was now to be demolished to make way for a new housing estate.

Mr. Newton paid tribute to the memory of the founders, Miss Jermina Smith, and Sir Edwin and Lady Durning-Lawrence, whose names would continue to be remembered for their many gifts and sympathies with Unitarians throughout the country; and especial thanks were extended to Miss Durning-Lawrence, the representative of the founders, and chairman of Aston Charities Trust, who had continued the work to the end. Her generosity, and kindly sympathy, shared by her co-directors, had made it possible for the work of the church to continue.

Mr. Newton also paid tribute to the many helpers who had throughout the sixty-one and a half years of its existence responded to the calls for help in connection with the varied clubs and classes held in the institute, the success of which had been mainly due to their assistance.

The thirty-nine years' pastorate of the late Rev. J. S. Toye, first minister of the church, was revived, and mention was made of the outstanding loyalty and devotion to the work of the church which had been given by the youngest daughter of that minister, now Mrs. Newton.

CORRESPONDENCE

SWEET COUPONS FOR CZECH CHILDREN

SIR,—On behalf of the Unitarian Service Committee, I wish to thank those who have already sent sweet coupons for the Czechoslovak children. The first party of 200 children arrived in England on July 12, and two further parties will arrive before the end of the month. These gifts have been greatly appreciated by the organization responsible for the children's reception.

Will any who still wish to send coupons please let me have them before July 26 at the address given below?—Yours, *Fred. M. Ryde.*

14 Gordon Square, W.C.1.

HUMANITY AND DIVINITY OF JESUS THE MESSIAH

SIR,—I was amazed to read this statement in the article "The New Orthodoxy and the New Testament", by L. A. Garsard, M.A., B.D., "There is a fundamental and irreconcilable difference between the adoptionist Christology of the synoptics and the pre-existence and incarnational views characteristic of Paul and the fourth Gospel".

Neither the fourth Gospel nor any epistles of St. Paul contains the doctrine of the pre-existence and incarnation of Jesus. John I. verse 45, states: "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth the Son of Joseph." St. Paul states in Romans I, verses 1-4, that Jesus according to the flesh was of the Family of David and was marked out as Son of God according to the spirit of holiness.

The New Testament abounds with evidence that Jesus was a Man born of common parents, Joseph and Mary. He became Son of God, Messiah and Teacher at the age of thirty as the fulfilment of God's Divine Eternal Purpose in making Man for His likeness and glory, in spirit, mind and character. The Humanity and Divinity of Jesus is not mythical, magical, mysterious and miraculous, but historical, logical, moral and divine. This is the basic vital challenge of Religion and Life in the creation, evolution and ascent of Man from dust to divinity and from time to eternity.—Yours, *Phil Wilson.*

Glasgow.

MISSING MINUTES

SIR,—A recent search of the documents in the possession of Cross Street Chapel, Manchester, on behalf of the National Register of Archives, has revealed that volume one of the trustee's minute-books, covering the late eighteenth century, is missing. It is impossible to say when it was lost; probably many years ago. The Chapel would be most grateful for any information which might lead to the discovery of its present whereabouts and recovery.—Yours, *F. H. Asplinet Michelson.*

Manchester.

A MISSION TO OURSELVES

SIR,—As one of your younger readers, I think that H. W. Kennell puts his finger on a very important point. Fundamentally, Unitarianism today is independent of the traditional—indeed of any—idea of worship. Yet the form of service remains basically unchanged. Our argument in favour of this conservatism is that it will make any orthodox Christian who may stray into the service feel "at home." This argument for continuing with traditional forms when they have lost their traditional meanings can easily be overdone, however—for example, the "services" of the South Place Ethical Society.

I should like to see far more experiment with forms of service in Unitarian churches. For example, the system whereby the members of the congregation are unable to question or disagree with the preacher—unless they wait to propose on him as he emerges after the service—has long outlived its usefulness. Why not experiment with a "service" in which there were no prayers, and the time saved was devoted to a discussion of the sermon?—Yours, *Patricia E. Morrison.*

Cambridge.

THE INQUIRER

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Geese Cross.—A successful year's work was reported by the committee at the recent annual meeting, when Mr. J. Wilkinson presided. Outstanding features were: a new influx of young people at the evening services; the return of forty ex-service members, who were given a "Welcome Home" party; the passing of the target of £1,200 for the G. A. Appeal Fund, and the winning of the "Arts and Crafts" shield by the school. Special votes of thanks were accorded to Mr. P. Hibbert, the retiring hon. treasurer (succeeded by Mr. T. Middleton), to Mrs. Allen, the retiring hon. treasurer of the school (succeeded by Mr. F. Booth), and to the Rev. and Mrs. J. P. Chalk.

Glossop.—A successful summer Bring and Buy Sale realized the sum of £40. The church anniversary services were conducted by the Rev. A. W. Vallance, B.A., of Altrincham. The offertories for the day were in advance of last year and amounted to £73. Under the will of the late Mrs. Emma Bradley the church has received a legacy of £560.

Evesham.—The death of Mrs. J. L. Felton on May 20 has removed a faithful worshipper from this congregation. Her father was long a superintendent of the Sunday School, and is commemorated by a window in the chapel. The late John Lloyd Felton, her husband, was an alderman of the town, and Mayor in the Coronation year, 1911. She herself was a church committee member and trustee, and local treasurer for the G.A. and the M.C.U. In her will she has generously bequeathed her house to the chapel, with the expressed hope that it may become the new parsonage.

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The "Week by Week" notes this week are contributed by Rev. W. J. Carter, M.A.

CALENDAR

SUNDAY, JULY 21

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIES.
 ABERDEEN, Un. Ch., Skene St., 11 and 6, Rev. L. BAKER SHORT.
 ABERYSTWYTH, New St. Meeting House, 11, Rev. W. PRIESTLEY PHILLIPS.
 ACCRINGTON, Unitarian Free Ch., Oxford St., 10.45 and 6, Mr. J. UMSWORTH.
 ADURWORTH, Unitarian Chapel, Knowsley Rd., 11, 2.50 and 6, Rev. BENJAMIN GILL.
 ALTRINCHAM, Dunham Rd. Ch., 11, 3 and 6.30, Rev. A. W. VALLANCE.
 ANDRELL (See Lytham St. Annex.)
 ANTON-UNDER-LYTH, Richmond St., 6.30, Rev. C. P. SCOTT.
 BATH, Trim St. Chapel, Unitarian, 6.30, Rev. ARNOLD THOMAS.
 BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
 BELFAST, First Church, Rosemary St., 11.30 and 7, Rev. R. W. WILDE.
 BELLISH GREEN (nr. Sevenoaks), Unitarian Ch., 11, Mr. COLIN DENCE.
 BILLINGHAM, Free Chr. Ch., South St., 11.15, Mr. W. T. WILKINS.
 BIRMINGHAM, Un. Ch., Beesborough Rd., 3.30, Supply.
 BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, —.
 BIRMINGHAM, Mosley Un. Ch., Yardley Wood Rd., 6.30, —.
 BIRMINGHAM, Waverley Rd. Church and Hurst St. Mission, Small Heath, 6.30, Rev. E. HILL.
 BLACKBURN, Unitarian Ch., St. Andrews Street, 6.30, Rev. F. D. JONES.
 BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. FRANK COLEMAN.
 BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. C. MATTHEW.
 BOLTON, Bank St., 10.30 and 6.30, —.
 BOLTON, Halfway Rd., Free Ch., 10.45 and 6, —.
 BOLTON, Unity Ch., Densie Rd., 10.30 and 6.30, Rev. C. GORDON BOLAN.
 BOSTON (Lincoln), Spain Lane Unitarian Ch., 6.30, Rev. CHAS. STAFFORD.
 BOURNEMOUTH, Unitarian Ch., West Hill Rd., 11, Dr. G. K. BROWN.
 BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK.
 BRADFORD, Broadway Av., 3.15, Mr. DORLEY RICHARDS.
 BRIDGEWATER, Christ Ch., Dampier St., 11 and 6.30, Rev. W. G. TOPPING.
 BRISTOL, Unitarian Church, 11 and 6.30, Rev. G. RANDALL JONES.
 BRISTOL, Christ Ch., Un., New Rd., 11 and 6.30, Mr. KEITH TREACHER.
 BRISTOL, Leslie's Moral Meeting, 6.30, Rev. J. H. C. DAVIES.
 BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. J. TYNELL DAVIES.
 BURNLEY, Unitarian Ch., Tinsford St., 11 and 6, Rev. JOHN EVANS.
 BURY, Bank St., 11 and 6.30, Rev. A. W. MAW.
 BURY, Harrington Rd., 11 and 6.30, Rev. J. W. DYER.
 CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART COOPER.
 CAMBRIDGE, The West Grove Un. Ch., 11 and 6.30, Rev. E. T. PEAR.
 CAMBRIDGE, Un. Ch., Laine St., 2.30, Junior Church, 6.30, —.
 CAMBRIDGE, Unitarian Ch., Homard Hill, Mr. C. H. COLE.
 CANTERBURY, Ropell Un. Ch., 11 and 6.30, Rev. BARBARA THOMAS.
 CANTERBURY, Methodist Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMS.
 CANTERBURY, Elder Yard Chapel, 10.45 and 6.30, Rev. D. W. ROBERTS.
 CANTERBURY, Christ Church, Addington, 10.30 and 6.30, Rev. E. GLYN-EDWARDS.
 CANTERBURY, Unitarian Ch., Goodrich St., 6, Mr. R. GORDON.
 CARDIFF, Prince's St., 11.30 and (10.15) 7, Rev. W. A. WHITTINGTON.
 CARDIFF, South, Old Meeting House, Old Meeting Rd., 11, Rev. E. W. HILL, 6.30, Mr. E. T. PEARCE.

COVENTRY, New Great Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Rev. R. LEE.
 CREWE, Free Christian Church, Beech St., 6.30, No Service.
 CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. C. H. EASTON.
 CROYDON, Free Christian Ch., Dennett Rd., 11 and 6.30, Rev. ROGER THOMAS.
 DEAN ROW, 10.45, STYAL, 6, Rev. E. E. WRIGLEY.
 DENTON, Wilton St. Chapel, 11, 2.30 and 6.30, Rev. JOHN CROFT.
 DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. J. B. BRIGHT.
 DITCHLING, Old Meeting House, 10.45 and 6.30, Rev. A. E. COXON.
 DONCASTER, Free Chris. Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
 DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
 DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. ALBERT SMITH.
 DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
 DUNDEE Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
 EDINBURGH, St. Mark's Ch., Castle Terrace, 11, Rev. W. B. TAVENER.
 EYSHAM, Oat St. Chapel, 11 and 6.30, Rev. I. L. TOSLAND.
 EYRE, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.
 GAINSBOROUGH, Unitarian Ch., Trinity St., 6, —.
 GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. P. CHALK.
 GLASGOW, Ross St., Unitarian Ch., 6.30, Rev. G. S. WHITEY.
 GLASGOW, St. Vincent St. Unitarian Ch., 11, Rev. G. S. WHITEY.
 GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
 GLOUCESTER, Barton St. Ch., 6.30, Rev. ROSAMUND BARKER.
 GODALMING, Meadow Chapel, 6.30, Rev. G. MABEL BEAMES.
 GUILDFORD, Ward Street Church, 11.15, Mr. J. W. BOND.
 HALE Chapel, Hale Barns (nr. Altrincham), 10.45 and 6.30, Mr. CHARLES MACKAY.
 HALIFAX, Northgate End, 10.45 and 6.30, Rev. A. ELLIOT PRASTON.
 HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENNIGH HILTON.
 HINCKLEY, Great Mt., Baines Lane, 11 and 6, Rev. J. GORDON DAVIES.
 HINDLEY, Presbyterian Ch., off Market St., 10.45 and 6.30, Rev. R. K. SPEDDING.
 HOLLYWOOD, Kingswood, 11 and 6.30, Rev. G. L. STUART.
 HORSHAM, Worthing Rd., 6.30, Mr. T. WILKINS.
 HORWICH, Unitarian Free Church, 10.30 and 6.30, Rev. LILIAN PRESTON.
 HUDDERSFIELD, Fitzwilliam St., 11, Rev. H. WHITAKER.
 HILL, Park St. Church (Unitarian), 6.30, Rev. R. PHILIPSON.
 ILKESLEY, Old Meeting, East St., 11 and 6.30, Rev. W. BIER.
 IPSWICH, Unitarian Ch., Priars St., 11, Supply.
 KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.
 KNITSFORD, Brook St. Chapel, 11 and 6.30, Rev. J. KIELTY.
 LANCASTER, St. Nicholas St. Church, 10.30 and 6.30, Supply.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. E. SHIRVELL PRICE.
 LEICESTER, Narborough Rd., 6.30, Mr. C. V. WALTON.
 LEICESTER, The Great Meeting, 11 and 6.30, Dr. A. S. HORN.
 LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
 LETCHWORTH, Vauxhall Hall, Gernon Walk, 11, Mr. R. W. SORENGEN.
 LEWES, Westgate Chapel, 11, Rev. F. HANCKINSON.
 LINCOLN, High St., Unitarian Ch., 6.30, Mrs. A. JOHNSTONE.
 LIVERPOOL, Ancient Ch. of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
 LIVERPOOL, Boodle Free Church, 6.30, Mr. W. HILL WARRING.
 LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KIRK MURPHY.
 LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. D. P. STEWART.
 LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. C. A. PIPER.
 LIVERPOOL, Hope St., 11 and 6.30, Mr. ALUN WILLIAMS.
 LIVERPOOL, Ullet Rd., 11 and 6.30, Mr. A. B. DOWNING.
 LONDON, Bell St., Edgware Rd., 6, Rev. WALTER LONG.
 LONDON, Blackfriars Mission and Stamford St. Ch., 6, Rev. A. J. LONG.
 LONDON, Brixton, Services at 5 Killiker Av., S.W.2, 11, Rev. HELEN PHILLIPS.
 LONDON, Deptford, Church Street, —.
 LONDON, Essex Church, Notting Hill Gate, 11 and 3.30, Rev. J. C. BALLANTYNE, 6.30, —.
 LONDON, Finchley, Goswile Rd., 3.30, Services Suspended.
 LONDON, Forest Gate, Upton Lane, 6.15, Rev. W. H. CORDELL.
 LONDON, Golders Green, Hoop Lane, 11 and 6.30, Dr. STEPHEN SPINKS.
 LONDON, Hackney, New Gravel Pit Ch., Chatham Place, 6.30, Mr. JOHN DAVE.
 LONDON, Hampstead, Roslyn Hill, 11, —.
 LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GREIVER.
 LONDON, Islington, Unity Church, Upper Street, Preston Hall, 7, Mr. VICTOR FOX.
 LONDON, Isling, High Rd., 6.30, Miss M. GREYTER.
 LONDON, Kilburn, Unitarian Chr. Ch., Quez Rd., 11, Mr. V. FOX.
 LONDON, Lewisham, Unitarian Ch., High St., 11, Mr. W. E. REEVE.
 LONDON, Leytonstone, Lea Bridge Rd., Kewst Green, Mr. H. CUNNINGHAM.
 LONDON, Linslade, Darning Hall, Elm St., E. Church.
 LONDON, Mansfield St. Ch., Rednal Green, 6.30, Mr. S. HILLIER.
 LONDON, Newington Green, Unitarian Ch., 6.30, Rev. E. G. GREEN.
 LONDON, Richmond Free Ch., Ormsland Rd., 11, Rev. ETHEL KAY.
 LONDON, Rhyl St., Kewst Town, 6.30, Rev. GORDON BURNLEY.
 LONDON, Stamford, Unitarian Ch., 3, Rev. W. C. NEWTON.
 LONDON, Thorne Ch., 1 Gosworthey Pl., 11, Rev. J. C. G. BURNLEY.
 LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. WALTER LONG, 6.30, Mr. J. BUCK WALKER.
 LONDON, Welsh Unitarian Ch., at Highgate Hill Unitarian Church 6.15 and 3rd Sundays.
 LONDON, Wood Green, Unity Ch., Newham Rd., 6.30, Rev. F. HANCKINSON.
 LONDON, Woking, Services temporarily suspended.
 LONDON, St. Anne's (Avenue), Un. Ch., Channing Rd., 11 and 6.30, Rev. HANCKINSON.
 MACKENZIE, King Edward St., 10.45 and 6.30, Rev. H. L. SMITH.

MAIDSTONE, Unitarian Ch., Market Buildings, 6, Supply.
 MANCHESTER, Un. Ch., Chapel Lane, Blackley, 11 and 6.30, Supply.
 MANCHESTER, Cross St. Chapel, 10.45 and 6.30, Mr. B. HODKINSON.
 MANCHESTER, Fallowfield, Dob Lane Chapel, 10.45 and 6.30, Rev. W. H. CORDELL.
 MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
 MANCHESTER, Longsight Free Chr. Ch., Birch Lane, 10.45, Rev. GRAHAM SHORT, 6.30, Supply.
 MANCHESTER, Mill St. Free Ch., Bradford, 3, —.
 MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. Dr. L. STAR.
 MANCHESTER, Moss Side, Brooks's Bar, 11, —.
 MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Y.P.L. Service.
 MANCHESTER, Platt Ch., Rusholme, 10.45 and 6.30, Rev. STANLEY MOSSOP.
 MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. H. H. CHEETHAM.
 MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 10.45, Rev. W. McMILLAN.
 MANCHESTER, Wythenshawe, Un. Ch., Brownley Rd., Benchill, 6.30, —.
 MANSFIELD, Old Meeting House, 10.45 and 6.30, Mr. A. LLOYD BIRKS.
 MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
 MORECAMBE, see Lancaster.
 MORETONHAMPTON, Cross Chapel, 3, Rev. C. G. TOONE.
 MOSLEY, Christian Church, Stamford Rd., 10.45 and 6, Rev. W. WADDINGTON.
 NANTWICH, Old Chapel, 6, —.
 NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Dr. E. L. ALLEN.
 NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, Rev. W. J. McELDOWNEY.
 NEWPORT, I.O.W., Un. Ch., High St., 11 and 6.30, Rev. G. R. BUCKLEY.
 NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
 NORTHAMPTON, Kettering Rd. Church, 11 and 6.30, Mr. A. CAUSEBROOK.
 NORWICH, Octagon Ch., 11, Rev. LEONARD MASON.
 NOTTINGHAM, High Pavement Chap., 10.45 and 6.30, Rev. H. BERNARD HANNAH.
 OLDHAM, Lord St. Ch., 10.45 and 6.30, Rev. KENNETH SHEERATT.
 OXFORD, Manchester College Chapel, 11.30, Rev. H. J. MCLACHLAN.
 PADIHAM, Nazareth Un. Ch., Knight Hill, 10.30 and 6, Supply.
 PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. J. MARTIN HALL.
 PLYMOUTH, Unitn. Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KIRKLEY.
 POOLE, Unitarian Church, Hill St., 6.30, Rev. Dr. J. C. FLOWER.
 PORTSMOUTH, High St. Chapel, at 62 Kingston Crescent, North End, 6.30, Mr. J. B. STURGES.
 PRESTON, Unitarian Ch., Church St., 10.45 and 6.30, Rev. H. HAWORTH.
 RINGWOOD, Hants., The Meeting House, 1st and 3rd Sundays, 11. Other Sundays, 6.30, Dr. J. C. FLOWER.
 ROCHDALE, Blackwater St., 10.30 and 6.30, Rev. E. D. DAVIES.
 ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. C. H. BARTLETT.
 SALE, Atkinson Rd., 11, Supply.
 SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. H. W. KIMSHALL.
 SHEFFIELD, Unity Ch., Crookmoor Rd., 11, Rev. J. A. KENNEDY, 6.30, Mr. T. H. MOORE.
 SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. N. TINDALL.
 SHEFFIELD (Attercliffe), 6.30, Rev. J. A. KENNEDY.
 SHEFFIELD, Upper Chap., 11 and 6.30, Rev. LOT HALL.
 SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.

The General Assembly Diary for 1947 is now being printed.

COST (including Purchase Tax) 3/-

Orders to your Church Treasurer or to:

J. KIELTY, 2, Cramley Road, Woodmoor, Stockport.

ROCHDALE UNITARIAN CHURCH

Blackwater Street

INDUCTION SERVICE of the Rev. E. D. DAVIES

A cordial invitation is extended to all Friends to be present at the Service on SATURDAY, JULY 27, at 3.30 p.m.

Welcome Meeting at 6.30 p.m.

A PUBLIC MEETING

of exceptional importance has been arranged by the Unitarian Service Committee on "Free Religion and the World Situation" at the Queen Mary Hall, Y.W.C.A., Great Russell Street, W.C.1, on SATURDAY, JULY 27, at 2.45 P.M., under the Chairmanship of the

Rev. Hon. J. CHURCHER EDE, Home Secretary.

Leading members of kindred congregations on the Continent and from India and the U.S.A. will speak (some of these knew Dachau from the inside, others led their country's resistance movement).

Sir ARTHUR BOULT and GEORGE WADSWORTH, M.P.

will also address the meeting. This is an occasion without parallel as a public tribute to our cause. Not only London but provincial Unitarians are urged to make a very special effort to attend.

THE WISEST OF THEM ALL

A NATIVITY PLAY

By G. E. HALE, B.A.

This nativity play should prove very acceptable for Sunday School use and Christmas Services. It has been performed many times in Adelaide where Mr. Hale was Minister.

9d., by post 10d.

WHEN JESUS WAS TWELVE

A modern mystery play for children.

By Joyce Gow

9d., by post 10d.

The Lindsey Press, 14 Gordon Square, London, W.C.1

BIRTH

LIVINGSTONE.—Cape Town, South Africa, on July 12, to Mary (née Wight, North Shields and Stalybridge) and Rev. Donald S. Livingstone (Hunlet, 1940-1), a son.

DEATH

TIMMIS.—On July 2nd, at Blackburn, Anne, wife of the late Rev. A. W. Timmis, aged 87. Buried at Hale Chapel.

SIDMOUTH, Old Meeting, High St., 11 and 6.30, Rev. CONSTANCE HARRIS.
SOUTHAMPTON, Friends Meeting House, Ordnance Rd., 6.30, Rev. J. H. ROSSINGTON.

SOUTHEAST-ON-SEA, Darnley Rd., 11, Children's Church, 6.30, Mrs. A. C. WILLIAMS.

SOUTHPORT, Portland Ch., 11 and 6.30, Rev. E. H. MORRIS.

STALYBRIDGE, Unitarian Ch., Canal St., 10.30 and 6.30, No Services.

STOCKPORT, Unitarian Ch., St. Peter's Gate, 10.30 and 6.30, Rev. J. HARRY SMITH.

STOCKTON-ON-TREES, Wellington St., 6.30, Supply.

SWANSEA, Unitarian Church, High St., 6.30, Rev. BASIL VINNEY, 11, Free Christian Meeting House, Pennard, Rev. BASIL VINNEY.

SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. HARRY SMITH.

TAUNTON, Mary St. Church, 11 and 6.30, Rev. J. W. LEE.

TAVERSTOCK, The Abbey Chapel, 3.15, Mrs. E. W. MARTIN.

TENNING, Old Mag. House, Ashford Rd., 6.30, Rev. WALTER WALSH.

TODMORSE, Unitarian Church, 10.45 and 6. —.

TORQUAY, Unity Ch., off Higher Terrace, 6.30, Rev. C. W. TOWNSEND.

TROSBROOK, Congreg. Unitarian Church, 3 and 6, Rev. A. F. O. THOMAS.

WALLING, Memorial Ch., Manor Rd., 11 and 6.30, Rev. G. L. CLARKE.

WARRNAM, Unitarian and F.C. Ch., South St., 6.30, Mr. W. H. STEPHENS.

WARRINGTON, Cairo St., 10.30 and 6.30, Rev. J. B. TONKIN.

WARWICK, High St. Ch., 6.30, Rev. GORDON COOPER.

WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. R. W. DAVIDSON.

WHITBY, Flowergate Old Chapel, 6, Rev. H. W. KIRKHAM.

WOLVERHAMPTON, All Souls' Church, 6.30, Supply.

WOOLMILL SPA, Mill Lane, 2.30, Rev. CHAS. SHERRIN.

YORK, St. Salvator's Chapel, 6.30, Rev. G. S. WOOD.

AUSTRALIA

ADLAIDE, Un. Christian Ch., Wakefield St., 11 and 7. —.

MELBOURNE, Un. Ch., Grey St., Eastern Hill, 11 & 7, Rev. W. BOTTOMLEY.

PERTH, Unitarian Free Christian Fellowship. Monthly Services, Orion Building, William Street. Sec., Mrs. SUMNER, 154 Suburban Rd., South Perth.

SYDNEY, New South Wales, Unitarian Church, 15 Francis St., Hyde Park, 7.15, Rev. COLIN GIBSON.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West and Simpson St., 11, Rev. ARTHUR CANNON.

TORONTO, First Unitarian Ch., Jarvis St., 11, Rev. W. P. JENNIS.

VANCOUVER, B.C., First Unitarian Ch., 1550 Fourth Avenue West, 11, Rev. ALAN SYMONDS.

NEW ZEALAND

AUCKLAND, Unitarian Ch., Parnaby Rd., 11 and 7, Mr. K. THOMAS.

WELLINGTON, Unitarian Free Ch., Tindall's Buildings, 100 Lambton Quay, 7. —.

SOUTH AFRICA

CAPE TOWN, Host Street, 11 and 7, Rev. D. S. LIVINGSTONE.

The General Assembly £100,000 Appeal

Total in hand week ending July 13th, £70,175 14s. 6d.

HAVE YOU SUBSCRIBED YET?

Hon. Treasurer: Harold B. Moore

"Newlands", The Drive, Ringway, Nr. Altrincham.

Watch this space for weekly announcements.

YOUTH ORGANIZER

Applications are invited for the post of Youth Organizer in connection with the Unitarian and Free Christian Churches, for an initial period of three years, at a salary of £400 per annum. For particulars apply to the Secretary of the General Assembly, 14 Gordon Square, W.C.1. Closing date for applications, August 1st.

MISCELLANEOUS

GLOUCESTER UNITARIAN CHAPEL.—The Pulpit will become vacant in the near future and applications from Ministers would be welcomed. Communications to the Secretary: Mr. W. H. Nuttall, Delroyd, Hucclecote, Gloucester.

MRS. G. Shaw, of 248 Hinckley Road, Nuncaton, Warwickshire, requires shortly, lady domestic help. Small house. Two in family.

SUSSEX COUNTRY HOLIDAY CENTRE has vacancies for Cook and Handyman. Married couple would suit. Good living quarters. Apply Arthur Peacock, 14-16 Broadway Chambers, London, E.C.4.

VACANCY.—Applications invited, South Shore Unitarian Church Minister, Blackpool. Supply required from July. W. Bradbury, 3 Harris Avenue, Blackpool.

WOULD anyone let flat or part of house, London Area, to Mr. and Mrs. W. Hazell and baby. Good rent offered. Own furniture. Highest references. Renovations, etc., undertaken. Would buy, if necessary. Please reply, Room 218, 20 Hyde Park Gardens, W.2.

WHAT ARE THE CHURCHES DOING?

In Coventry they are finding a way towards Christian unity. "I believe sometime when people talk of disaster turned to opportunity, they will say—'It's like—Coventry Cathedral'."

Professor John Foster in a Home Service Broadcast.

Will you send a generous gift to make this true?

You can get further particulars from the Appeal

Secretary, The Bishop's House, Coventry.

COVENTRY CATHEDRAL RECONSTRUCTION FUND